

Letters from the field. Cradle-Roll.

The

MISSIONARY HELPER

Faith and Works Win

VOL. XXII.

JANUARY, 1899.

No. 1

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MOTTO: *Faith and Works Win.*

VOL. XXII.

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CALL TO PRAYER.

As we review the past twenty-five years we are assured that not one of those years has better claims to our praise and thanksgiving than that just past. Our experiences have been varied, our trials many, but out of the darkness God has brought light, and we are permitted to walk therein. Remembering the way that God has led us, we ask all auxiliaries to make their February meeting one of praise and prayer. In churches where there is no auxiliary it is desirable that such a meeting be arranged for some time during February.

Mary A. Davis, Pres.

Alice M. Metcalf, Rec. Sec.

What of pleasure shall I wish thee?

What of life thy joy to wake?

Happiness is not in living,

Happiness is but in giving

All of life for others' sake.

Yet I wish thee richest blessings—

Strength in weakness, hope in strife,

Earthly gain and heavenly treasure,

Peace be thine in fullest measure,

All the new year, all thy life.

—Myrta G. Parsons.

Working Notes will be made up mostly this month of notes from the workers. Their words ring cheerily across the continent, across the sea—or upon it—but never far away, for they who are busily and happily serving “in His name” for the uplift of humanity are not divided in spirit. . . . The blessed work of Pundita Ramabai for her less fortunate Hindu sisters will have a new significance for us now that one of our own old-time workers and friends is to join her. Miss Jessie Hooper writes from her home in New Brunswick, under date of Nov. 18, “I leave next Wednesday for New York, to sail by *St. Paul*, American Line, on Nov. 30, going to our dear Ramabai at her mission, Kedgaon, Poona Dist. I will write you (D. V.) on steamer to England. God bless you in your work.” God bless *you* in your work, we all echo. “By his counsels guide, uphold you.” Miss Hooper’s last words to us as we said good-by in Fredericton were, “Pray that the way may open for me to go back to India.” . . . Miss Butts wrote from Liverpool, Nov. 24, “This is the date on which I expected to sail from Liverpool, but when I got here I found that the dates of sailing had been changed and the first steamer for Calcutta would leave next Monday the 28th. It is the *City of Perth*, and is the only steamer before the 7th or 8th of December. I shall hardly get to Midnapore by New Year’s. We had a fairly good passage across the Atlantic. I have called on the Cotterells, friends of the Malverns, who were very kind to Mr. and Mrs. Stiles. Others of our missionaries have also met them. The weather here is cold, damp, rainy, and yesterday there were three inches of snow. No means for heating except little grates with soft coal. No chance for even that in my room.” . . . The western field agent, Rev. Lizzie Moody, wrote from Illinois, Nov. 28, “Here we are once again out in the work. Reached here five days ago and have had nine meetings. It is such a source of help to have Mrs. Consalus with me. . . . It is my business to sow and let God take care of the seed.” . . . Miss Emilie Barnes, the children’s missionary, wrote from Bhudruck, Oct. 21, “I have lately been to Balasore and was at the opening of the Widows’ Home. Miss Gaunce came back with me for a short visit. I have a little native boy, four years old, whom I brought with me to stay a while. He is a pretty little fellow and will be company for me. He knows a little English. The rains are about over now, and the weather getting cooler and pleasant.” . . . A worker from the Pacific coast puts a great and world-wide truth in a nut-shell, “Our churches have been negligent about mis-

sions. We have had a hard struggle to keep alive, and probably would have done better for ourselves had we done more for others." . . . It is always a pleasure to hear from Harper's Ferry, and a report of growth and prosperity is doubly welcome. Miss Claire Sands wrote, Nov. 14, "Things are moving very smoothly now at Storer. There are one hundred and six students here, and they seem to be a good class of people. My seven classes keep me busy, but it is the pleasantest kind of work. I am trying the experiment of opening the library for a reading-room an hour a day. The students use it even more than we hoped, and it is well worth the extra time to see the improvement already made in their conversation and written exercises. Once a week the three teachers in Myrtle Hall inspect the rooms. Every room is scrupulously neat, and many of them look very inviting. I am very glad to help Miss Baker in the care of the hall. She is very kind to me. It is quite a privilege to know such people as the teachers here. Mrs. Osgood is a pleasant addition to our number. I think you would be interested to see our girls in their new uniforms. The dresses are dark blue with white trimmings, and look very attractive when the school marches to the sound of drum and piano. The girls are much pleased with them, and show their pleasure as enthusiastically as they do in everything else." . . . Miss M. Jennie Baker, principal of the domestic science department, is now superintendent of Myrtle Hall. *Storer Record* thus comments on Miss Baker's new quarters and Mrs. Stewart's recent gift, which all friends of the college will appreciate: "The superintendent's sitting room in Myrtle Hall is very bright and comfortable, with its furniture given by Mrs. I. D. Stewart of Hillsdale, Mich., a warm friend of Storer college." It also calls attention to the fact that "the girls of Myrtle Hall are fond of their new matron, Miss Virgie M. Brown," whom Ocean Park visitors pleasantly remember. . . . Mrs. Mary A. Prescott of Candia, N. H., to whom Storer is indebted for many kind gifts, has presented the college with a fine typewriter. . . . We have received several copies of a helpful little paper, *Our Young Women*, published by the Y. W. C. A. of Scranton, Pa., and edited by Mrs. Helen Dunn Gates, daughter of Dr. Dunn. Mrs. Gates sends a loving message from Ocean Park to her girls, a message well worth passing along to others: "But after all, girls, it isn't so much where we live as how we live; where we go as what we do. Wherever we are, by sea or lake, in grove or country, or whether we work in store or mill, we 'cannot drift beyond His love and care'; and if his we are safe and happy." . . . We are sure HELPER readers will be glad to see our treasurer at the desk from which she sends out her notes month by month. The likeness is so good that it seems as though she might be ready to speak the New Year's greetings of the W. M. S. to each one of us. . . . Hereafter you will find the addresses of officers, to whom you wish to frequently write, on fourth page of cover. . . . Note the premium list on second page of cover.

HER SECRET.

Once in an eastern palace wide
 A little child sat weaving;
 So patiently her task she plied
 The men and women at her side
 Flocked round her, almost grieving.

"How is it, little one," they said,
 "You always work so cheerly?
 You never seem to break your thread,
 Or snarl or tangle it, instead
 Of working smooth and clearly.

"Our weaving gets so worn and soiled,
 Our silk so frayed and broken;
 For all we've fretted, wept, and toiled,
 We know the lovely pattern's spoiled
 Before the king has spoken."

"I only go and tell the king,"
 She said, abashed and meekly;
 "You know he said, 'In everything'"—
 "Why, so do we!" they cried; "we bring
 Him all our troubles weekly!"

She turned her little head aside;
 A moment let them wrangle;
 "Ah, but," she softly then replied,
 "I go and get the knot untied
 At the first little tangle!"

O little children—weavers all—
 Our broidery we spangle
 With many a tear that need not fall
 If on our King we would but call
 At the first little tangle!

—Selected.

MAGAZINE NOTES.—The leading article in *The Missionary Review of the World* for December is "The Problem of Educational Missions." The special topic for study is "The Jews." . . . One of the most attractive announcements of *The Atlantic Monthly* for the new year is that of the reminiscences of Julia Ward Howe. . . . The "Autobiography of Napoleon Bonaparte," is a striking feature of *The Cosmopolitan* at present. The recently discovered manuscript is accompanied by seemingly convincing proofs of authenticity. . . . *Table Talk* is always so bright and suggestive, along its special lines, that each number might well be a "holiday number;" however the December magazine is particularly good with its seasonable *menus*, Housekeepers' Inquiries answered, appropriate quotations for Yule-Tide, and, among other articles of a general character, a very helpful one on "Books for All Seasons."

THE CRADLE-ROLL.

[The new department of the W. M. S.]

How truly has it been said that "as the world takes on more of the Christ spirit it finds more place in its thought for childhood."

Believing that in the cradles of the home lies the future hope of the world, who does not rejoice at the encouraging sign when even babyhood is being given its place in the church, and in Christian work? While the Cradle-Roll in Sunday-school work is becoming popular, and justly so, it needs to be brought to our attention also that this same line of work is being and has



been for several years successfully carried on in missionary societies. The Little Light Bearers' movement, which took on definite shape in 1891, begins in the cradle to make missionary helpers of the little darlings of the home. This department of work has been adopted by the woman's missionary societies of most of the leading denominations, and to-day about 20,000 baby names are enrolled.

At the annual meeting of our Woman's Missionary Society at Dover, N. H., a plan of this work was presented which was adopted, and a new department created, to be known as the Cradle-Roll of Little Light Bearers, auxiliary to the Free Baptist Woman's Missionary Society. Now this youngest child of the W. M. S. only waits for a bit of our time and thought to be bestowed on it when it will show us "how it can grow" and will reveal to us the beauty of its mission. Shall we give it the desired attention?

The object of the work being to enlist in the cause of missions the little ones in the church and parish who are too young to belong to a junior or mission band, any little child from one day up to five years of age, can be enrolled as a member of the Cradle-Roll department by the payment of fifteen cents for enrolment, and by giving at least that amount as a thank-offering through the mite-box each of the succeeding years. It is the purpose to begin membership in the cradle if possible; thus little ones joining at two or three years of age can make this true if desired, by paying for the previous years. As this is to be especially a work of little children for little children, the money given by the Cradle-Rolls in the different churches will be used to support little ones in Sinclair Orphanage, and in other parts of our India mission. If the amount given by one Cradle-Roll is not sufficient to support a child that given by another will be added, and when the desired sum is reached another little one's support will be begun, and so on. Each society should learn all possible about the child to whom their money goes.

A beautiful feature of this work is the Cradle-Roll or Little Light Bearers' day, which is observed each year in June, when mothers and babies meet for a grand rally. Simple exercises are given by the little tots, mite boxes are opened, refreshments served, and more is learned about the work by the mothers. This is looked forward to as a most delightful and profitable occasion in many churches to-day, by babies, parents, and friends.

The Cradle-Roll work is one that requires but little outlay of time or money on the part of those having it in charge, but it gives great returns in many ways. Already the baby names enrolled in this movement in the different denominations mean nearly \$5000 each year for missions, while the influence on the lives of the babies and the number of mothers interested in missions are beyond our measuring.

The outfit needed to organize a Cradle-Roll costs but fifteen cents, and consists of the story of the movement called "The Dawn of the Little Light Bearers," two leaflets entitled "Beginning in the Cradle," and "Suggestions for L. L. R., or Cradle-Roll Day," and a Cradle-Roll record book. A sample of the beautiful membership certificate, which provided a place for enrolment and for each years' thank-offering, etc., can be had for five cents. These certificates are to be furnished free (on receipt of postage) to each child enrolled by the W. M. S. All of the literature can be obtained of Mrs. E. H. Roberts, 14 Allen Ave., Pawtucket, R. I. The literature mentioned, with a love for God's little ones and for missions, is all that is needed to insure success in this work.

Now it is to be remembered that this is a part of the work of our W. M. S., and the co-operation of every auxiliary is desired. Each auxiliary is asked to appoint some person or a committee to have this department of work in charge, who shall see that the name of the little children in the church and parish are enrolled, the mite-boxes distributed, money collected, and Cradle-Roll day arranged for. Let each auxiliary write to their Q. M. or state secretary of children's work for literature and help in this work. The secretary of Cradle-Roll department will depend upon the different state and Q. M. children's secretaries to assist in introducing this work, and asks their hearty co-operation. Will not all such correspond at once with her and provide themselves with literature, etc. Already one state children's secretary has been heard from. Who will be next? A list of the Cradle-Rolls in the different churches will appear in the *HELPER* from time to time. There is one on the list at the present time, and two individuals babies were enlisted within a few moments after the new department was adopted at Dover. May the list rapidly multiply as we follow out the instructions of the Cradle-Roll motto, and "bud the tender twigs with the fruit they should bear."

ETHEL H. ROBERTS,

Secretary of Cradle-Roll Department

A FORWARD MOVEMENT.

BY L. A. DEMERITTE.

ONE of the advance movements of the present time which I note with interest is the election of a woman to the board of corporate members of the American Board. The woman is Miss Margaret J. Evans of Minnesota. The movement began by the Minnesota General Association's nomination of Miss Evans for this office.

Of the situation previous to this election the editor of the New York *Independent* says, "The women's auxiliaries connected with our missionary societies are now almost their main support. Their contributions increase from year to year. Their work is admirably systematized, much better than the general collections under the charge of men. The Woman's Board connected with the American Board now contribute very nearly one-half of all that come from churches and individuals, and yet the women have not the least voice as to the expenditure of their money. It has been a case of taxation without representation. To be sure work has been assigned to them, the support of schools and missionaries; but they have had no voice as to what school shall be established, or what missionaries sent, or what appropriations should be made from their money."

The editor further says, referring to this election, "This was a victory for justice. It settles a principle. We hope there will be a good many such nominations and elections in the future."

The situation of the "Woman's Board" connected with the "American Board" reminds us of the advance position of the F. B. Woman's Missionary Society. For we are an independent organization, doing denominational work of a certain kind which is not being done by any other organization within the F. B. church. We elect our own missionaries and appropriate our own funds. Through a joint committee of reference questions of mutual interest between the General Conference of Free Baptists and the F. B. Woman's Missionary Society can be adjusted.

Certainly women of this denomination ought to be very grateful that our inheritance as Free Baptists includes a just regard of woman's right to do her own work in her own way, as in every well regulated family there are rights belonging to the wife, as there are to the husband, each respecting the rights of the other.

Appreciating our own privilege we are in hearty sympathy with the true recognition of women in other denominations, and every time congratulate them on any and all voting privileges accorded to them. For, as says the editor of the *Independent*, "A competent woman has the same right to advise and vote as a competent man."

INTERDENOMINATIONAL CONFERENCE OF WOMAN'S BOARDS OF FOREIGN MISSIONS.

THE Third Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in New York city, at the Broadway Tabernacle, on Wednesday and Thursday, Jan. 11 and 12, 1899. The executive officers and two delegates from each board are invited to be present and take part in the deliberations of the Conference.

Preliminary meetings of secretaries, treasurers, etc., will be held Wednesday morning; reports of these meetings and a discussion of missionary magazines in the afternoon. A missionary rally will be held Wednesday evening, to which everybody is invited. Thursday morning will be given up to educational topics, such as "Higher Education for Girls on Missionary Ground," "The Kindergarten in Missionary Work," and on Thursday afternoon Mrs. Margaret E. Sangster will discuss "The Reaction of Foreign Missions on the Life and Unity of the Church."

WOMEN'S CLUBS AND MISSIONARY SOCIETIES.

ONE of the questions discussed at the semiannual meeting was, "What can we learn from women's clubs as to the conduct of our missionary societies?" The following items were reported from members of different clubs present:

"Every lady is expected to serve on committees, and is herself responsible for the welfare of the club." "Every lady is expected to attend the meetings. If she is not present at a certain number of them she loses her membership." "The subjects for all the meetings are arranged beforehand for the season, writers of papers are appointed and usually spend from six to ten weeks in their preparation. They are required to be thoroughly informed on all connected with the subject." "We have no trouble in securing members; at present there are forty-seven on the waiting list for twenty-three places." A missionary present asked, "What is the membership fee in women's clubs?" Answers from all parts of the house: "Three dollars," "Five dollars," "Ten dollars," and so on—none reported less than two dollars. "And what is the membership in women's missionary societies?" Dead silence. Every one seemed ashamed to speak first. An incident was related: a lady interested in missions visiting at a friend's house is told, "We have decided to hold our auxiliary meetings only once in two months, instead of every month, as we have been doing. People can't seem to find time to come every month, and we think it will be better to try to have really interesting meetings once in two months or once a quarter, and then people will take pains to come." The visitor remained unconvinced but silent. A few days later the secretary of a club studying the history of the state

in which they live called, full of enthusiasm over the next meeting of the club. Finally she said, "Really, Mrs. W., we all think we must have our meetings once in two weeks. We can't begin to get in all the interesting things we have to tell in monthly meetings." "I think you are right; we forget so much from one time to another when we have to wait four weeks." More conversation of the same purport, followed by a question from the visitor, "Are these the same ladies who think they cannot have an interesting missionary meeting more than once in two months?" "Why—yes—I believe they are very much the same." A change in the subject of the conversation.—*Life and Light.*

PREVAILING PRAYER.

If when I kneel to pray,
With eager lips I say,
"Lord, give me all the things that I desire;
Health, wealth, fame, friends, brave heart, religious fire,
The power to sway my fellow men at will.
The strength for mighty works to banish ill; "

In such a prayer as this,
The blessing I must miss.

O if I only dare
To raise this fainting prayer,
"Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I therefore do not ask at all, but still
I trust thy bounty all my wants to fill; "
My lips shall thus grow dumb,
The blessing will not come.

But if I lowly fall,
And thus in faith I call,
"Through Christ, O Lord, I pray thee give to me,
Not what I would, but what seems best to thee,
Of life, of health, of service, and of strength,
Until to thy full joy I come at length; "
My prayer shall then avail,
The blessing will not fail.

—C. E. World.

AND still beyond your household duties reaching,
Stretch forth a helping hand,
So many stand in need of loving comfort
All over this wide land.

Perchance some soul you aid to-day to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To breakfast with the King.

—Harper's Bazar.



From the field.

AMONG THE HILLS.

DARJEELING, Oct. 25, 1898.

I HAVE meant to write all the time I've been here, but tiredness at first and busyness afterwards have brought me to the leaving time and still no letter sent; but I must tell you something of these days so full of happiness and rest. Over and over again have the words of the hymn sung themselves in my heart, "And every joy He brings me comes a sweet and glad surprise," for I had not thought of this outing as possible this year, and it has come to me as a surprise through the kindness of dear friends.

My condition, however, for a few days after arriving here, where there was no working bell to call me in the morning and no must-be-dones to push me on to duty, proved that I needed a rest more than I had realized myself, for I just reveled in lying still and letting go, till I found I was obliged to be quiet till tired nature had gathered her forces again. But those first days were days of storm, and I was quite content to lie and listen to the rain pouring on the roof and the

wind rushing about the house, sometimes wondering if the whole sidehill mightn't slough off and take us all down the valley, for our house is just tucked into a terrace, where we have to peer out under the eaves at the back to see the top, and then not quite see it, while in front we look down, down into the valley below us. But we stood firm, and the storm did clear away, though there had been many slight landslips.

When at last the sun rose clear and bright and showed us the grand old hills that had been hidden by clouds and mists for days, and the glittering, pure walls of Kunchin Chinga standing out against the deep blue of the heavens, and we knew they had been there all the same during the days when we were enveloped in the uncomfortableness of cold and damp and darkness, then we learned a lesson of the unchangeableness of our God, and that present ills are but the passing clouds and mists. "Jesus Christ the same yesterday, to-day, and forever" had a deeper meaning.

This home is a refuge for tired missionaries. Mr. and Mrs. Lindeman—he a retired Christian tea planter and she a former missionary—have opened their home to missionaries, who can here rest and recuperate without the style and expense of a hotel or the strangeness and loneliness of a boarding-house. And a home it is! The atmosphere is full of sympathy and liberty. Our number has been made up of missionaries from Australia, Norway, United States, Canada, and India itself—Baptists, Free Baptists, Christians, and Church of England, and yet we have never quarreled, never even said "Why do ye so?" while our gathering at family prayers and the singing of sweet hymns have been times of deep enjoyment.

I have only been off on one picnic, and that was hardly a success, for we went five or six miles to a higher hill than our own, in order to see Mt. Everest, the highest mountain in the world; but though we got some grand views on the way the mists closed round us after getting to Tiger Hill (our objective point), and we could only see ourselves and the surrounding bushes. However, we got enough out of it to pay us for going, for the path through the woods up the hill was beautiful and lined with all sorts of mosses, flowers, vines, etc., and we gathered a handful to press for friends at home. We met a character too on this hill, who shared our picnic and spiced our conversation with his broken English by an account of his adventures. An Austrian from Shanghai on his way home after an absence of ten years, during which time he had been wandering about a good deal, had left his steamer at Penang to be joined in Bombay after ten days, and he was to "do" India meanwhile! A part of his "doing" was this run up to Darjeeling from Calcutta (four hundred miles) one day and back the next, and he had come to this high point in the early morning to get a

view of the Himalayas, and had been more fortunate than we, for the mists had not shut down when he arrived. We remarked on the strangeness of representatives of Australia, Tasmania, United States and Austria meeting on this spur of the Himalayas, and yet how like old acquaintances we were at once, for man seems very small in the presence of these stupendous works of the Creator. This gentleman joined us in singing grace over our humble meals, gratefully shared our hospitality, and hurried back to Darjeeling to catch the train for Calcutta—a Yankee globe-trotter born in Austria.

This is the time of the annual heathen festival, which closes offices, schools, and work of many kinds for two weeks, so there is a general changing about at this time—families reunite, officials take a vacation, missionaries go for a rest, and Darjeeling just now is fuller than at any other time during the year. The pastor of the union chapel here, taking advantage of this, has arranged for a convention of Christian workers for the study of the Bible and the deepening of the Christian life, which I shall just miss, as I go down to-day in order to get home before the first of next month, when work begins again.

Mr. and Mrs. Wyman with their baby, Mr. and Mrs. Ager with their little boy, and Mr. Coldren, are all in Darjeeling too, but stopping at another missionary home some distance from here. We manage to see each other, however, pretty often. The cold seems to have been rather severe for little Lena Wyman, for she has something very much like influenza, but the others are getting on very well. Mr. Coldren looks as if it would take more than a month in Darjeeling to get any color into his face, but he is planning to go down in a few days to meet our new friends, who are due about Nov. 1. The Loughers are old friends of the Coldrens, and I believe they are to go to Chandbali at first. Their final location is still a matter of perplexity, for where four places are needing the man what's to be done?

Well, I must be off, and I confess it is with regret I leave these friends and these hills and clouds, but am trusting that as I get back to my work the enthusiasm for it will return with the need.

L. C. COOMBS.

BRING God down into your heart. Embalm your soul in him now, make within you a temple for the Holy Ghost; be diligent in good works, make others happier and better.—*Amiel*.

DEEDS that we do, words that we say, like little streams, flow toward the great ocean of forgetfulness; but after many days the rays of memory's sun draw them up, and they return to us with renewed strength to sweeten or embitter our lives.—*Storer Record*.

GLIMPSES OF DR. MARY'S DAILY LIFE.

(Extracts from a home letter.)

MIDNAPORE, INDIA, October, 1898.

MY DEAR FATHER AND MOTHER :—

This Sunday evening I must commence my letter to you, though I am so tired I won't write much. I miss Vina, who is so helpful. She would have lightened to-day's work a good deal. Want the story of the day? The milk to skim, servants prayers, *choti hazri* before Sunday school, sick folk after, with interval of breakfast till 12, preparation for children's meeting, nap and tiffin till 4.15, household matters, more sick folks, a call from Mr. Gourlay, who had been out to see the outstill beyond Randalls and was disgusted, Sourblie to see, the meeting at Okkhoy's, two calls on the sick, then home, and here I am writing to you. Left out prayers, which we just had before I came to write.

Jacob is S. S. superintendent, but he likes to have me do his work, and as Vina wished it I do. Three meetings this hot weather! Shall be tired enough to-morrow. The Faulders go to Contai to-morrow. I wish I were going too. Mrs. F. and I would go down to J. and go in bathing in the bay every day. How disgusted Mrs. Hallam used to be with the dirty, scummy water! And how delightful was the contrast at Satbhai, where the waves dashed in big and white, and there was deep blue, clear water just a little way out. I never got tired watching the sea and breaking waves, and never willingly left the beach.

Tuesday, A. M. Oct. 4. Your budget from Ocean Park reached me to-day, and I was glad indeed to hear from you.

I am glad father spoke of medical work as more wearing than ordinary mission work. It is, for besides being really harder, the demands it makes are uncertain and sudden at times, and the responsibility and cares and sorrows it brings are very heavy. I have come to know so many sad, grievous things during the last few months, that I wonder my hair isn't gray. I feel old with the weight of other's sorrows that I cannot lighten. I cannot tell you about it, it is too long a story, but O the weary, dreary sadness of it, the hopeless heartbreak of it! They are my constant companions, woven into the fabric of every day's thought.

Wednesday, A. M. Oct. 5. Am glad you told me as much as you did about Ocean Park. Wish you had told more. I have been very busy with the sick for the past two weeks, and have drawn somewhat on "nerve-juice," but a little loafing will no doubt set me all right again. Our woman's C. E. is needing so much nursing these days, I wonder if it will die on our hands after all. Kosoli, being disaffected, keeps away, and her faction keep away, and there is sickness and indifference in abundance, more particularly the latter.

I suppose we won't know much about the new missionaries, as I understand they are to go to Chandbali. Wish some one was coming here, we need two in training for Midnapore and Bhimpore work. Am glad you saw so much of Mrs. Davis. I wish I could have been with you. I do hope you will get what I sent you. Tell me when you do and if you liked it. Am sorry you and Mrs. Davis consulted about the fir pillow, for I wanted you each to send me one. Now if you and Maria consult together I shall get one instead of three! Thank you in anticipation for the evaporated apple, which I know will be excellent. Vina likes them much. The last I made up I put in a little citric acid with the nutmeg and sugar, and it was a great improvement.

Ludia and all the others send special love and *namaskars* to you both. Jacob last Sunday quoted a saying of father's, "We can take people up to the gate of heaven, but we can't carry them through; they must do that themselves."

It is hot and close. This morning was nice and cool, and the breeze was from the north and northwest. There goes the second bell for the C. E., and I must put this and Vina's last in an envelope and send off. I wish I could see you as you read it. Will try to write a better letter next time.

In haste and with much love,

MARY.

ABOUT THE WIDOWS' HOME.

(Letter from Miss Scott.)

Now that the charge of the Widows' Home has been made over to me by Mrs. Smith, she thinks it best that all correspondence in regard to the support of widows be sent to me. I have just answered a letter from a lady who wished to know how much it would cost a year to support one widow. [The treasurer says twenty-five dollars a year.—EDITOR.] I hope that as soon as the Home is in working order the women themselves will be able to contribute considerably toward their own support, but there will be many other expenses to be met, especially at first. I have given my correspondent the name of a woman here now, who is likely to stay on and be useful in some ways. She has been quite a time in the mission already, staying with Mrs. Rea at Jellasure. She bears a good character. I have three widows now, and shall be so glad when the first house is ready, it is so much more difficult to manage them without suitable accommodation.

More than two weeks ago, one night after we had all gone to bed, a young woman came here seeking protection. She has no one who can really claim her, and although some friends did come after her the next day they had no legal right to her and she refused to go with them. She stays on, sleeping sometimes my room on the floor and sometimes outside the door. She is utterly

untrained and undisciplined, but might learn something in time. At present she is a hard case.

Mrs. Smith had an opening ceremony here last Saturday afternoon. The station people were invited and we had tea in the new house, which is finished but not nearly dry. Having been plastered in the rains, it will be some time before it can be dry enough to live in. Now we hope that the rains are almost over, and it is wonderful how quickly everything dries here. This week the rain has been very heavy, but it was needed for the crops, and we were glad it came, even though some of the outside plastering has been washed off in consequence. The wall around the women's compound is going up, and altogether the place will be finished in a month or two.

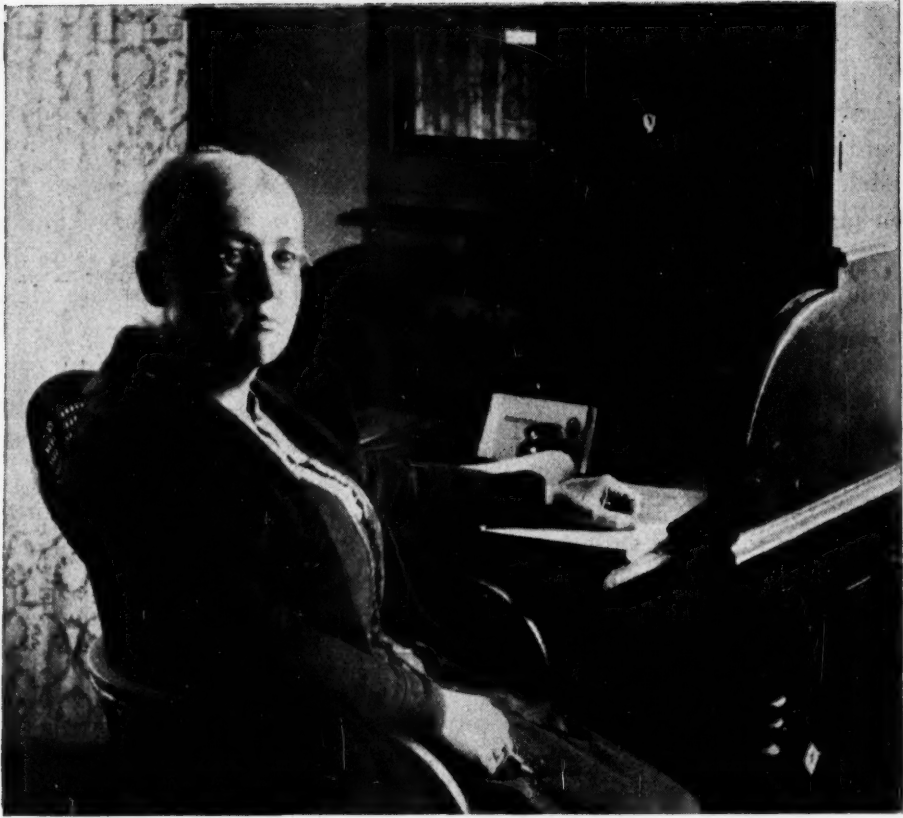
I have the money that I raised at home to start industrial work. First of all I shall have to build a strong storeroom to hold materials; mud walls are not suitable for that purpose, the rats come through so easily if there is anything inside for them to eat. I had a present of 4000 strong bricks recently, and hope to get a room made with them fit to store grain, which after a time the women may be able to raise for themselves. There are fields in the compound which could be tilled and might be productive. I am going to Calcutta next week to get things for the house. I cannot start housekeeping without quite a few things, and we cannot get much here even in the way of food. . . .

With best wishes, yours ever sincerely,

Balasore, Orissa, India, Oct. 16, 1898.

J. J. SCOTT.

WHAT you love, what you desire, what you think about, you are photographing, printing on the wall of your immortal nature. And just as to-day, thousands of years after the artists have been gathered to the dust, we may go into Egyptian temples and see the figures on their walls in all the freshness of their first coloring, as if the painter had but laid down his pencil a moment ago, so on your hearts youthful evils, the sins of your boyhood, the pruriences of your earliest days, may live as ugly shapes that no tears and no repentance will ever wipe out. Nothing can do away with "the marks of that which once hath been." What are you painting on the chambers of imagery in your hearts? . . . Everything which you do leaves its effect with you forever, just as long-forgotten meals are in your blood and bones to day. Every act that a man performs has printed itself upon his soul; it has become a part of himself; and, though like a newly-painted picture, after a little while the colors go in, why is that? Only because they have entered into the very fiber of the canvas, and have left the surface because they are incorporated with the substance, and they want but a touch of varnish to flash out again.—*Alexander Maclaren, D. D.*



TREASURER'S NOTES:

A PLEASANT little incident is associated with our twenty-fifth annual meeting. Mrs. Cyrus Latham of Lowell, Mass., sent to the meeting two family silver pieces. One was a twenty-fifth anniversary gift to the father of Cyrus Latham; the other, coined the same year that Mr. Latham was born, was given him on his fiftieth birthday. I wish such tokens of esteem of the Woman's Missionary Society could be frequently repeated by our friends. Can they not?

The first person to be enrolled in the Tithe League is Mrs. A. A. McKenney of Nashville Center, Minn. She says, "I have believed it to be the best way of giving for many years. I know it always brings a blessing that an unsystematic way does not. I am so glad you have started this league." Not to be out-done(!) I have added my name as second on the list as a tither for several years, and the name of the editor of the *MISSIONARY HELPER* follows. I hope with Mrs. McKenney that the list may be a mile long. The Christian church needs to be trained to give systematically. I am a good deal afraid of the results of giving on any other basis. If the Jews had a good system why need we be

afraid of it any more than we should be if it came from any other source? We do not object to setting apart one-seventh part of time as a day of rest and worship, even though the idea came through the Jews. And Jesus does not seem to stamp the seventh part of time with his approval any more than he did the tenth part of income. Who will be the next to be enrolled, for we want that mile-long league! If we only had it the Free Baptist treasuries would be filled—all of them.

I hope every one interested in junior work will read the official statement of the United Society of Young People in the *Morning Star* of Nov. 10. Yes; "we need junior societies in every church that can sustain one." Societies that will do live, earnest work for Miss Barnes's salary, and for the salary of the principal of Storer college. Let our children's secretaries in state and Q. M. work for this. All funds sent through the young people's treasury for either of these objects should be carefully specified, as the part for Miss Barnes's salary comes to me as treasurer of the W. M. S., and the part for Storer goes into the treasury of General Conference. Remember both salaries are divided into shares of \$4 each.

The "Cradle Roll" is a capital idea. The first one to be enrolled is in the Pawtucket, R. I., church, followed by two especially interested who have enrolled for their home babies. I am glad the Cradle-Roll is to be engineered by one of our brightest young women, who in this issue of the *MISSIONARY HELPER* sets forth her plans and calls for the organization of Cradle-Rolls. The plan is to print the Cradle-Roll occasionally, as we do the Roll of Honor. Who will next be enrolled? I have written Mrs. D. F. Smith to assign a little child from Sinclair Orphanage, who will be the Cradle-Roll's child.

We need money for our incidental fund. What is it used for? Well, sundry items: postage, stationery for all our general officers, which is no little sum as they are busy with their pens, the annual fee of the National Council, and the triennial traveling expenses of our president, who is a member of the Council board, the carrying on of the thank-offering work, and a good many little items in the management of the affairs of the society. I appeal for this fund with entire faith in the uses to which it is put, and intend this year to show my faith by my works. I hope women particularly interested in the National Council idea will donate especially for this object. If you have any questions on this point, read Prof. Frances Stewart Mosher's admirable paper on the Council in the November *MISSIONARY HELPER*. Had I \$5000 to give the W. M. S. as a permanent fund I would direct that the income should be used first for the incidental fund, and next for the literature department of our work. It is just as much missionary work to arouse the church to a world-wide interest in humanity as it is to send

missionaries to India. Pen and ink and literature can preach the gospel as well as can the minister. So please give us money for our incidental fund.

I note with pleasure the first payment in October of the Grant N. Y. F. B. W. M. S. May we have many first payments this year of woman's missionary societies. As fast as they are organized report them, and I will adorn the beginning of my Treasurer's Notes with them. More auxiliaries is what we need and what missionary work needs. By the way, a little later we hope to present our plan of awarding each year a silver necklet to the care of the state which in proportion to its membership makes the largest contribution to our work. As we intend to begin this year let each state keep this fact in mind.

The auxiliary at Minneapolis is able, through the interest of a gentleman in our work, to add the support of a zenana teacher to what it is now doing. At the same time it mourns sincerely the loss of dear Mrs. Ruth Keith. Not only the society in Minneapolis has lost a friend, but the general society as well. She was one of our earliest workers in the west, and well may be classed among "well-known workers." In her going away I miss out of life a personal friend.

Mr. O. T. Hill has sent us \$33 as a part of the proceeds of his visit among the churches. I am glad he is taking a vacation during the severe winter weather. Our New Hampshire workers do not seem to know the address of their new treasurer. I repeat it here so that the money can be forwarded to her, Mrs. Elizabeth F. Keith, New Hampton, N. H. I assure all that she is a fine accountant and prompt in her payments.

We add to the Roll of Honor this month, C. E. juniors of First F. B. church of Elmira, New York, the Mission Band of Watertown, Mich., and Helping Hands of West Falmouth, Me. By the way, all interested in children's work should read carefully the Junior Department of the *MISSIONARY HELPER* for this month, and do all that can be done to keep the present list of honor. Beside these we want a few more shares to complete the one hundred needed for Miss Barnes's salary.

The quarter is closed and bills are met. We have cause for gratitude. This may sound as though I have said something like it before—and I have. But should our gratitude to the Giver cease any more than the gifts? Gratitude should be new every day, and especially in the W. M. S. every quarter day.

The February "Call to Prayer" lays emphasis on thanksgiving. May every auxiliary and worker heed it, and not forget to pray for the blessings in the future which will make cause for thanksgiving even more necessary than in the past.

I like sometimes to say "thank you" for such a loyal hand of women as we have, and it is in my heart just now.

LAURA A. DEMERITTE, *Treas.*

Ocean Park, Me.

Helps for Monthly Meetings.

TOPICS FOR 1899.

January—Review of the Year.
February—Prayer and Praise.
March—Africa.
April—Systematic Giving.
May—Thank-Offering.
June—Mission Work of Free Baptists.
July—Cuba and the Philippines.
August—Missionary Garden Party.
September—Hawaii.
October—Roll-call and Membership Meeting. 1
November—Bible Study and Missionary Literature.
December—Christmas : Its Significance to the World.

FEBRUARY.—PRAYER AND PRAISE.

I give myself unto prayer.—Ps. 109 : 4.

"The best things in the divine life, as in the natural, will not come to us merely for the asking; true prayer is the whole strength of the whole man going out after his needs, and the real secret of getting what you want in heaven as on earth lies in the fact that you give your whole heart to it."

SUGGESTIVE PROGRAM.

Brief praise service in song. Hymns : "Hallowed Hour of Prayer," singing ; "With Grace to the Lord," praise ; "My Soul, the King of Heaven," "Blessed Saviour, Ever Nearer." (All may be found in "Gospel Hymns No 6.")

Reading of Official "Call to Prayer," secretary.

Reading of Ps. 111, by leader.

A moment of silent prayer for God's blessing upon the meeting.

Bible Reading.—Of whom did the disciples learn to pray? Luke 11 : 1.

How should true worship be given? John 4 : 23, 24.

What direction does Jesus give as to personal prayer? Matt. 6 : 6.

How may we know that God answers prayer? Jas. 4 : 3 ; Matt. 7 : 7, 8.

How should Christians pray? (1) In faith, Mark 11 : 21-24 ; (2) with importunity, Luke 11 : 5-8 ; (3) perseveringly, Luke 18 : 6-8.

What are two elements of all-prevailing prayer! John 14 : 13, 14 ; 1 John 5 : 14, 15.

"Prayer is the oil without which missionary machinery will clog, and will even totally cease to run at all."

How well if in our missionary work we may be like those described by Browning :

" One who never turned his back, but marched breast forward,
 Never doubted clouds would break,
 Never dreamed, though right were worsted, wrong would triumph,
 Held we fall to rise, are baffled to fight better, sleep to wake."

—*The Christian Missionary.*

Prayer that all of our churches may be baptized with the missionary spirit, and that the hearts of our people may be opened to give more largely for mission work.

Let some member be prepared, by a careful reading of the annual number and of this number of the *MISSIONARY HELPER*, to give some of the most important reasons for thankfulness and praise for work begun or accomplished by the W. M. S. Note especially the completion of the Widows' Home, the Cradle-Roll department, the statement regarding the payment of Miss Barnes's salary through the Roll of Honor, the condition of the treasury, etc.

Prayer for God's guidance in the work of the new year, and for his blessing upon the workers everywhere ; that his Spirit may be ever an indwelling reality, directing every effort in the loving interest of the needy of soul and body.

Familiar relating of incidents of prevailing prayer, either personal or selected.

Close with singing "Praise God from Whom All Blessings Flow."

SUGGESTED BOOKS TO READ.—"The Life and Work of Faith and Prayer of George Müller ;" "With Christ in the School of Prayer," by Andrew Murray. Fleming Revell Co., New York.

MEN pray for holiness as if it were something apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social, and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements.

STANLEY tells this story of what one Bible accomplished: "In 1875 Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect it had upon him ; and just as I was turning away from his country to continue my explorations farther in the Dark Continent, a messenger came to me, after traveling two hundred miles, crying out that Mtesa wanted that book, and he got it. To-day the Christians in Uganda number many thousands ; they have proved their faith at the stake and under torture until death."

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."



THE STILL HOUR.

My meditation of Him shall be sweet. Ps. 104: 34.

"Stated seasons of quiet and retirement are demanded for the nurturing of the spiritual nature. It is in such moments that we are able to realize the littleness of the frets and annoyances of the way, while it is at such seasons also that we rise with fresh incentives for holy duty, and resolutions for a nobler life."

THE COVENANT.

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible, in the early morning, for quiet meditation and direct communion with God.

At the first awaking in the morning how swiftly may many moments be wasted and lost, especially if one begins congratulating one's self on the good deeds of yesterday, or worrying over its failures, or forecasting the doleful duties of the to-day!

Just glance at your watch when the eyes open, then doze a little, or let loose the torrents of undirected thought, and as a flash, a half-hour will be gone. Yes, more than that; while the "quiet hour" pledge, the covenant of the "still hour," is only for fifteen minutes; and if the first emotions of the new morning be lifted to our Life-giver, our Saviour, our Holy Spirit, how precious this quarter of an hour may be, how fruitful! Then it will perfume all the coming day, will make our joys and sorrows odorous with the permeation of his will; as violets upon the breast, it will sweeten the environment of all our purposes and affections. There may be a daily incarnation within each of us. Then let

"Thy first transaction be
With God himself above.
So shall thy business prosper well,
And all the day be love."

"O let me walk with thee, thou mighty God!
Lean on thine arm, and trust thy love alone;
With thee hold converse sweet where'er I go;
Thy smile of love my highest bliss below!
With thee transact life's business—doing all
With single aim for thee—as thou dost call;
My every comfort at thy hand receive,
My every talent to thy glory give!
Thy counsel seek in every trying hour,
In all my weakness trust thy mighty power.
O may this high companionship be mine,
And all my life by its reflections shine!
My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!
My Saviour, Christ, who gav'st thy life for me,
Let nothing come between my heart and thee."

"FOUND WANTING, THE SADDEST THING!" A DREAM.

I THOUGHT that it was New Year's eve, and that He came to me as he came long ago to Bethlehem. I was alone. The busy day was over. The burr of electric bells, the click of typewriters, and the sound of passing feet and voices in the office below were done at last. My room was very still when he came.

At first I did not see him. I was weary, and had laid my head upon my arm among the papers of "Which House?" that I was trying to write.

He sat down at my table beside the books and papers.

"You are tired to-night," he said.

As he said it he looked at me, and in his eyes I saw all the years, the work, the pain, the sin, the striving I had lived through understood.

I hid my face, for the tears came at the sympathy and kindness of his voice.

"You are tired to-night," he said again so gently. "And it is not other things, it is this work."

His hand was on the proof-sheets that were waiting to go to press.

"Lord Jesus," I said, sobbing, "I cannot write this book. I cannot put the need of all these people into words. The people in this one great China"—

"I know," he said.

"The churches do not realize them. None of us do. We live almost as if they were not. And then this whole vast Asia. Not one of all these millions can be like God without you. They are not like God. They are"—

"I know," he said.

"And Africa, Lord Jesus!"

"I know," he said again.

So calm, so tender, and yet so sad his voice was that I looked up with awe. In his eyes I saw a shadow, and on his face a look of pain that held in a single vision all the sin, suffering, and ruin of the world. Yet—

"There is something sadder than even this," he said.

"Lord Jesus, you mean your men and women? You mean we care so little, you mean we give so little"—

I looked down at the pictures—the seventeen millions spent last year by England on her navy, the trifle that we give to the work for which He died.

"It is, I know, so shameful. It is such a mockery. If I could only show it in this book! When one thinks of it, and compares it with what we keep and spend. . . . Even the Sunday-school children"—

How I dared to speak to him so freely I cannot tell, but he seemed as near and human as he must have seemed to Mary long ago when she sat at his feet. The "Year Book" lay open on the table at his side, and it seemed natural that his eyes should rest upon it and on the figures we had been looking out.

Spent on church building and restoration in the last eighteen years, £20,000,000.

English Established church, annual revenue, £7,250,000.

Foreign missions, £1,300,000.

"We counted," I was saying, "that even the Sunday-school children if they gave one penny a week would raise more than that in a year."

He looked at the diagram we had made to show that figure.

"My little ones could do it easily," he said. "Compared to the money that the churches keep and spend, the money that they give is as nothing. But there is something far sadder than this."

The debts of the societies and boards flashed through my mind.

As he read my thought, I felt with a sudden thrill his presence here facing that need. For one swift moment he seemed to will that I should see him not as he was in his humiliation, but as he is in the majesty of God. A veil seemed somehow lifted, and I caught a vision of his glory—immeasurable strength, unutterable wisdom, infinite resource. Had I not been almost blinded, I could have laughed to think of the debts of the churches at that moment.

It was only a moment. It was gone.

"Did you never read," he said, in his tender, human voice, "'My God shall supply all your need'?"

I could not speak, but my spirit in the silence was singing at the thought. All these needs I had read of! All these hundreds of appeals—"Shall supply—shall supply—shall supply."

"You have thought these missionary debts are sad," he said again, in a voice so full of pain that the singing in my heart was dumb. "They are sad. But there is something so much sadder."

All the past, all the future, were written in his eyes, in their calm depths unfathomable insight; in their changing lights and shadows a mysterious revelation of the universe naked before his sight. I was rapt in amazement, consumed with the overwhelming glory. Then in a moment he was once more as tenderly human as when he held the children in his arms long ago, and I found myself talking to him as a little child might talk.

"What could be sadder?" I was saying. "What could be sadder than the pain of heathendom, the ruin of a whole lost world? What sadder than the carelessness of the churches about these things? What sadder than our selfishness, that spends so much on ourselves, and nothing in comparison upon your heathen? What sadder than when you have given us your commission, have given us the means to obey, and have opened the world to us—showing so plainly that your time has come—we should sit at home, still saying practically, 'The time is not come, the time that the Lord's house should be built'?"

He was silent, and I waited. And still he made no answer till I looked up in wonder and met his eyes fixed on me.

And then I knew the answer. It was written in my heart. I hid my face in shame and trouble.

"It was such a little thing, Lord Jesus!" I said, weeping.

Then a picture rose before me. I seemed to see the nineteen Christian centuries stretching like a curtain between me and some scene that I knew, but that was hidden. Two words in white flashed down from the dark sweeping folds—"Found Wanting." Against the curtain of the centuries hung a great balance, weighted, whose contents I knew well. I had often thought of them and measured them; often seen that they were "wanting." But as I looked I understood that there was something more that had been weighed.

The curtain trembled, and across it fell a shadow—the shadow of a cross. Then the curtain lifted slowly.

It was as if the centuries rolled back, and through their parted ages I saw Gethsemane.

He was there—Jesus, Jesus. He was kneeling, lost in prayer.

I seemed to hear his voice as he communed with the Father. He was praying for his own.

He was praying for the world, praying that the world might know him by the revelation of his love that it should see in us. This was his highest thought and his last prayer.

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It was his tender voice that spoke, here by my side in my lonely room. And as he spoke there flashed on me the kind of life we live—your life, my life, our so-called "Christian" lives—the misspent hours, the selfish thoughts, the narrow views and aims, the shirked responsibility, the critical, cold spirit, unloving, unlike him, the self-indulgent habits, the money that we spend without reference to his kingdom.

The picture faded, but I knew in that moment what was the saddest thing of all to the heart of Jesus Christ.—*Regions Beyond.*

As when one sings, according to a recent beautiful experiment, on a mass of confused colors, and they arrange themselves into mystical form of flower or s'hell, so Jesus breathes on life, and the phantasmagoria of sin changes into one plant, with root and branches and leaves and fruit all organized and consistent. Tried by final tests, and reduced to its essential elements, sin is the preference of self to God, and the assertion of the human will against the will of God. With Jesus, from first to last, sin is selfishness.—*John Watson, D. D.*

Words from Home Workers.

MICHIGAN.—The Michigan F. B. W. M. S. held their eighth annual meeting Oct. 25, 1898, at Hillsdale. The sessions were harmonious and interesting; there were several papers of interest read relating especially to the work of our W. M. S. The work, struggles, and sacrifices of our foreign missionaries were spoken of in such impressive manner that they will not soon be forgotten. Many new thoughts were awakened along these lines. Our state work presents nothing seriously discouraging; in some localities the interest in the work is not as good as it has been in the past, yet they all report, "We hope to do better next year." We have raised over \$800 this year, while our apportionment was but \$600. Miss Moody has worked but seventy-seven days in our state, and we plainly see we cannot afford to not employ her as a state missionary; her presence in our churches is needed to keep the work of missions before the people. The following officers were elected for the coming year: President, Mrs. Kies, Reading; 1st vice-president, Mrs. Glover; secretary, Mrs. Electa P. French Reynolds, Hillsdale; treasurer, Miss Loma Garwood, Brownsville; auditor, Mrs. Adamson; agent for HELPER, Miss Jane Hall, Manton; home missionary, Rev. Lizzie Moody; committee on nec., Mrs. Cobb, Mrs. Clark, Mrs. Mintline; committee on junior work, F. S. Mosher, E. M. Parsons, Mrs. G. B. Hopkins; home missions, Miss Susan Cartright, Mrs. Kies, Mayville; committee on organization, Mrs. A. J. Davis, C. H. Myers, Mrs. Julie Farr; executive committee, Mrs. M. A. W. Bachelder, Mrs. R. E. Balcom.

MRS. ELECTA P. FRENCH REYNOLDS, *Sec.*

VERMONT.—The W. M. S. of the Wheelock Q. M. held its annual meeting in connection with the Q. M. at St. Johnsbury, Oct. 28. Mrs. M. S. Waterman was re-elected president. In the evening the following program was given: Devotional exercises, reports of secretary and treasurer, singing by juniors. Paper, "What Is the Best Way of Raising Money for Missions?" Miss Hattie Parker, Sheffield; duet, Misses Ella Stevenson and Gladys Davis; address, "Storer College and Its Work," Mrs. J. C. Osgood, Littleton, N. H.; reading, "Aunt Hitty's Deficit," Mrs. Greene, Enosburg Falls; also a discussion on "Best Way of Conducting Missionary Work in the Churches," led with a paper by Mrs. Parker of Sheffield, followed by remarks by Mrs. Merrill, Mr. Babcock, Mrs. Downey, Mr. Waterman, and Mr. Billington. A collection and benediction closed the services.

MRS. E. A. CAMPBELL, *Sec. and Treas.*

RHODE ISLAND.—DEAR EDITOR: Perhaps a word from the Warwick Central church auxiliary of Apponaug would be of interest. We are the youngest aux-

iliary in this district, having been formed about three years. We have a membership of thirteen good workers. We have met our apportionment on our missionary's salary. Mrs. Griffin spoke to us on missions one sabbath evening in the church, after which a collection was taken amounting to five dollars. We remembered our thank-offering with a meeting in which selections from the *MISSIONARY HELPER* added to the interest and profit. Receipts of the evening were \$4.50. There are seven *MISSIONARY HELPERS* taken, which are read from in our meetings. These meetings are held every fortnight, and have never yet failed to be interesting. One feature of especial interest is the soliciting of clothing for the poor, and distributing the same, thereby not only being the means of supplying their actual need but of drawing them into the Sunday school. At our annual meeting, held a few weeks ago, we planned to enlarge our membership for the coming year by each one adding a new member, and one lady has already secured two new names. Like a healthy child, we mean to grow and do better work in the coming year.

M. A. CHURCHILL.

AMONG OUR BOOKS.

A book that does not help us to be better friends, companions, neighbors in the largest sense, is to be put aside.—*Table Talk*.

Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By Rev. J. S. Dennis, D. D., with 50 full-page reproductions of original photographs. Two volumes, large 8vo., cloth. Vol. I., \$2.50. Publishers, Fleming H. Revell Company, New York.

Readers of Dr. Dennis's previous volume, "Foreign Missions after a Century," need no introduction to "Christian Missions and Social Progress." They are assured of a book overflowing with facts that one ought to know—facts gathered with such painstaking care, so amply verified, and clothed in such an attractive literary style, that it is a liberal education along missionary and sociological lines to read it. The basis of the present volume was the students' lecture on missions at Princeton Theological Seminary. The theme proved so fruitful and absorbing that the lecture was repeated in several other divinity schools, and finally rewritten and greatly expanded published in book form for the benefit of a larger class of students of such problems.

Volume I. contains four lectures, entitled respectively, "The Sociological Scope of Christian Missions," "The Social Evils of the Non-Christian World," "Ineffectual Remedies and the Causes of Their Failure," and "Christianity the Social Hope of the Nations." The second lecture is subdivided into the evils affecting the individual, family, tribal, social, national, commercial, and religious groups. This is an especially fitting lecture to suggest for reading to those who believe that so-called "heathen" countries and peoples are "better off" without "missionary interference." Here also the conditions of women in heathen and Christian lands are sharply contrasted, and no greater plea could be made for woman's work for woman than this simple, if terrible, statement of facts. The book abounds in illustrations which greatly aid the reader in completing the mental pictures brought out by the author's clear-cut descriptions of foreign places, institutions, and people. The bibliography is of value to anyone who needs to know how and where to find information on a given subject. Long lists of authoritative books—found useful by the author—are suggested about various countries and customs.

Dr. Dennis has a wide vision of the permeating and ennobling influence of the Christ life in every part of the world. He believes that Christian missions carry to non-Christian lands not only

a sovereign and effective method of deliverance from sin, but also implant in the life of society "new capacities, new desires, new motives, new appreciations, perfected ethics, vitalized moral forces, and fresh altruistic impulses." "Is it not plain," he asks, "that the church in its missionary capacity has a responsibility as well as an opportunity which is of transcendent moment to mankind? The last word has not been said upon this subject; the last survey of the field has not been made; nor has the final estimate been penned of the sublimity, dignity, and far-reaching import of this unrivaled trust. Christianity needs a deeper world-consciousness. Modern life is developing it. International interchange and sympathy are quickening it. Nations are becoming members one of another. This is a process in which the spirit of Christianity is specially needed as a solvent and stimulus, and in which its universal mission will be recognized more and more." To those who would make a practical study of this doubly comprehensive subject, no better nor more interesting book could be recommended.

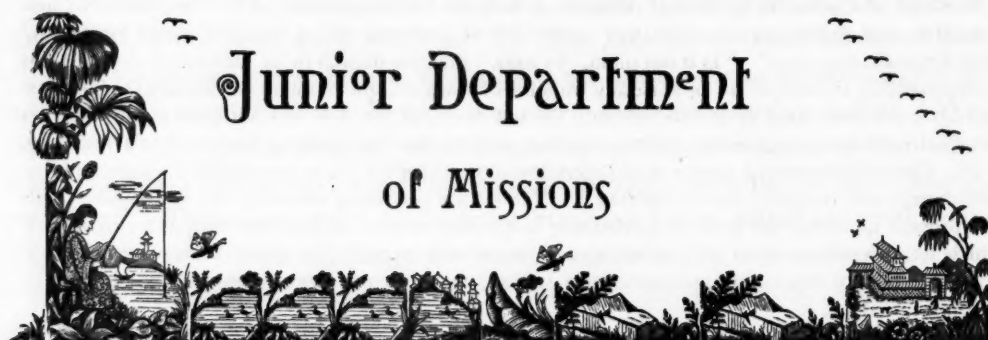
India. Questions and Answers for Auxiliaries and Junior Societies. Pamphlet of 31 pages. Price five cents. Published by the Free Baptist Woman's Missionary Society, 1898, by the courtesy of the Woman's Foreign Missionary Society of the Presbyterian church. Adapted to the use of the F. B. W. M. S., by the aid of Rev. E. C. B. Hallam, missionary to India.

No one at all interested in India—or anyone who is not, for that matter—should be without this booklet longer than it takes to send for it. In the form of questions and answers it tells you just what you want to know about India—how to go, the country's natural features, different seasons, population, government, languages, appearance of the people, daily life, houses, customs, gods, sects, castes, treatment of women, widows, etc. There is a *resume* of our own mission work there, and the final pages are devoted to the pronunciation of words that we often see but dare not pronounce, value of coins, measures, weights, distances, native words found in missionary literature, salutations, etc. Send to Mrs. Clara E. Schwarz, 74 Portland St., Providence, R. I.

Christianity and War. By Clarence A. Bickford, editor of the *Morning Star*. Pamphlet, 32 pages. Price 10 cents, five copies 40 cents. Boston. Morning Star Publishing House, 457 Shawmut Ave.

"Christianity and War" was originally delivered as a sermon in General Conference at Ocean Park, where it stimulated thought, provoked discussion, and won warm words of praise from the peace-loving. At the solicitation of many it appears in its present form. Those who have read Editor Bickford's fearless utterances in the *Morning Star*, regarding peace and war from a biblical standpoint, are familiar with his mental attitude. However divergent may be the thought of Christian people as to war being inevitable in the light of present world conditions, there can hardly be any differences of opinion regarding the horrors of war and its ultimate abolishment. Dr. Bickford's arguments are forceful, his style clear-cut. He knows what he believes, and expresses his opinion attractively, as well as with no uncertain sound. The Peace Association would do well to adopt and widely distribute this little pamphlet, which, even in mechanical make-up, leaves nothing to be desired.

I HAVE little confidence in the genuineness of any temperance work apart from Christianity. My sisters, let us emphasize the second word in our name—W. C. T. U. Lord John Lawrence said that every European in India ought to be a missionary. It is equally true that every missionary and every Christian, man or woman, ought to be a total abstainer and temperance worker, and that on the high standard enunciated by the apostle Paul when he said, "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—*White Ribbon for Asia*.



SOME BHUDRUCK BOYS.

DEAR JUNIORS:—

Most of you, I think, know that Bhudruck, India, is where your missionary lives, and that there is no other white-faced lady residing in the place nor anywhere near. There is a very large native population, and of course many boys. About some of them I will tell you.

On each side of my house is a schoolhouse, on the west the English government school for boys, and on the east our own smaller mission school. It is called a girls' school, but we also have some little boys. In the government school there are about one hundred scholars, all learning English. In time some of them will be able to speak in our language fairly well. They desire to learn it, most of them, because if they know English when they grow to manhood they will be able to get better positions in the government employment and better pay.

Often during the recreation half-hour, or before and after school, some of them come to see me. They like to see my house, the pictures on the walls, the books, etc., for they have none like them in their own homes, and they like to try their English. One of these boys is Gopal Charan Mahanty, a pleasant Hindu boy, who begins to enjoy reading easy English. Along with my *Morning Star* comes a copy of the *Myrtle*, which many of you read. I have frequently given this paper to him. He says he likes it, especially the puzzles, and sometimes before the foreign mail arrives he inquires if the *Myrtle* has come. I don't think the puzzle-makers ever guessed that a boy ten thousand miles away would be on the lookout for them. Do you?

Another boy is Kingkor. His father is the head master in the English school, a scholar in Bengali, Sanscrit, and English. Kingkor means to be a scholar too. Sometimes he is up very early in the morning, sitting on the floor of the schoolhouse veranda, swaying his body back and forth and studying his lesson. As the custom is he studies aloud. And how he does study! I often hear him before I open my door. He will spell one English word many, many

times over, to fix it in his memory. If he continues in this way, in a few years, no doubt, he will know English well.

I receive various salutations, "No-mus-skar," "Salaam," and "Good-morning." With the most polite boys these are given sometimes with placing the palms of the hands together and touching the forefingers to the forehead, and at other times by a graceful lifting of the right hand to the forehead in true oriental style. Our little Oriya children always greet me with "No-mus-skar" in concert every day when I go into school. At evening time, when it is nearly dark, it always makes me smile when some one calls out, in a clear, ringing voice, "Good-morning"! I reply "Good-evening," and often stop and explain why. One Hindu grandmother has learned from her grandchildren to say "Good-morning" when we meet. She calls me the "Beebee" (lady), and whenever she wishes to see me she comes to the gate and calls out to ask if the "Beebee" is here.

I don't like to tell you the sad things about the boys, but there are some. I will tell you of one. One Sunday afternoon in May, when the mangoes were ripe (this year we had abundance of this most delicious Indian fruit), some boys were under the large trees, a little way from here, gathering the mangoes that had fallen. A very heavy shower with thunder and lightning came on, the lightning struck one of the largest trees, and two boys were instantly killed. One of them, named Mulia, had been a scholar in our school. Rachel Das, our native teacher from Balasore, was then visiting me, and on Tuesday morning we went to see his mother. She was still crying bitterly, and had beaten her forehead against hard things until it was much bruised. This is the native custom when in grief. Mulia was her only child, she was very sad and could hardly listen to the good words our sweet sister Rachel said to comfort her. Mulia's father had also died very suddenly from the bite of a poisonous snake, so the little woman had much sorrow and needed the great Comforter.

In a previous letter I spoke of my Bruin. He was sick for three days and died the 1st of September. He was my faithful little watch dog, a great pet and much company for me. The native people were all very fond of him, as well as I, and everybody on this side of Bhudruck knew "the Missi Baba's dog, Bruin." He was very intelligent, and some of our Christian people used to say he knew everything, only he couldn't talk. Of course I am very sorry, and miss my little friend very much. How quickly the little boys and every one around here found it out! and several of the native gentlemen came to tell me how sorry they were. The boys came too, and although they did not say much, only looked with very serious faces at the little grave, I knew they too were sorry, and appreciated their sympathy.

At present there is only one Christian boy in all the Bhudruck schools. His name is Udo, your little brown brother who lisps. All the others and their parents are Hindus or Mohammedans. When you pray please remember the Bhudruck boys, and help to hasten the day when many of them shall confess Jesus Christ as their Lord and Saviour, "to the glory of God the Father."

Your missionary,

E. E. BARNES.

ROLL OF HONOR.

I HAVE, the same as last year, spent some time comparing the Roll of Honor with money received from the organizations and persons representing it since Nov. 1, 1897. I find there are now enrolled 91 shares. Think of it, almost enough to pay Miss Barnes's salary, and 21 more than there were last year. But I regret to say that the shares are not nearly as well paid for. I find on 24 shares nothing has been paid this year.

This is the season when we intend to strike from the Roll all who have not paid anything since Nov. 1 of the previous year. But it is possible that some have overlooked the matter and wish to be retained. For is there really one on the list who wishes to be dropped? We certainly hope not. So the same as last year I give below the list of all those who have not paid anything during the time above mentioned. I think by March I will repeat the list in the MISSIONARY HELPER, marking "Paid" such as have remitted money before Feb. 8. And then in April the whole Roll of Honor will be printed in full, with such names dropped as have not paid by the 8th of March. If there are any errors in the defaulted list which I give below, let me know by letter, and I will cheerfully correct.

N. H., Portsmouth, Junior A. F. C. E.	1 share
Mich., Paw Paw, S. S.	2 shares
Mich., Kingston, "Emilie Barnes Mission Band"	1 share
Ill., Murphysboro, Junior A. C. F.	1 share
Me., Dover and Foxcroft, Junior A. C. F.	1 share
Pa., Keeneyville, Children's Mission Band	1 share
Me., South Windham, a friend	1 share
N. H., East Rochester, Junior A. C. F.	1 share
Me., E. Corinth, Mrs. J. N. Noble	1 share
Mich., Summerville and Pokegon Mission Band	1 share
Iowa, Waubeek, Junior A. C. F.	1 share
Me., Topsham, Children's T. O.	1 share
Mass., Whitman, Intermediate A. C. F. Society of Bethany F. B. ch.	1 share
Minn., Elmore, F. B. S. S.	1 share
N. H., Bristol, Junior A. C. F.	1 share
Mich., Hillsdale, Junior A. C. F.	1 share
Me., Augusta, Juniors	1 share
Ill., Marion, Children's Mission Band	1 share

Iowa, Lockridge, Junior C. E.	1 share
Vt., Frederick L. Tedford	1 share
Pa., Lawsville Center, Junior Missionary Band	3 shares

Added since October :

Me., West Falmouth, Helping Hands	1 share
Mich., Temperance, Jessie Whyte's S. S. class	1 share
Iowa, Utica, F. B. Junior C. E.	1 share
Iowa, Spencer S. S.	1 share
Mich., Temperance class No. 5	1 share
N. H., Dover, Intermediate Dept. in Washington St. F. B. S. S.	1 share
N. Y., Elmira, Junior C. E. of First F. B. church	1 share
Mich., Watertown, Mission Band	1 share

If all the children who are interested in the children's missionary of the Woman's Missionary Society, Miss Emilie Barnes, or all who may become interested by older people, will only earn and save their pennies for this purpose within the next few months, we would keep every one now on the Roll of Honor, and add enough thereto to meet her entire salary.

And it is so much nicer for the little folks to earn what they give than to have it given to them. For don't you know a gift is much dearer to us when we have worked for it? Try it, juniors, and then tell the junior department how you did it.

LAURA A. DEMERITTE, *Treas.*

"I AM just learning slowly, but trying to learn surely, that I can leave all the moment's duties to Him if I give my whole self, eye, ear, and heart, to be kept for his service. O the blessedness of his upholding, the faithfulness of his keeping."

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1898.

MAINE.			
Augusta aux. for Miss Coombs	\$5.00	No. Lebanon aux.	\$13 25
Augusta aux. for Rahdi in S. O.	5.00	No. Lebanon aux. honorary members	3.50
Augusta aux. Mrs. Olive Penney for Rahdi	5.00	No. Lebanon Willing Workers one share Miss Barnes's salary	4.00
Caribou aux. for Adjudega zenana teacher at Balasore	10.50	(To complete L. M. in Me. Soc. of Mrs. Fannie Ricker \$6.50 to make Mrs. H. W. Cole L. M. of Me. Soc. \$10 on L. M. of Me. Soc. of Miss Etta J. Goodwin \$9.25.)	
Edgecomb Q. M. col.	3.10	Ocean Park Mrs. Mary Fiske	2.00
Ellsworth Q. M. aux. Leslie Newcomb for Carrie	1.00	Topsham aux. for Miss Coombs	5.00
E. Parsonsfield Mrs. P. B. Allen for Callie Weeks S. O.			
Farmington Q. M. aux. for Kherod in S. O.	8.50	NEW HAMPSHIRE.	
Greene aux. for Miss Coombs	5.00	Alton aux. for famine child in S. O.	10.00
Greene two primary classes in S. S. for Miss Barnes	4.00	Concord Curtis Memorial W. M. S.	3.45
Litchfield Plains aux. for Tipperi	12.00	Danville aux.	10.00
Lewiston Main St. ch. aux. for Miss Coombs	18.00	Dover Hills H. and F. M. Soc. for salary Julia Letts	12.50
Lewiston Main St. ch. T. O.75		

Dover Hills H. and F. M. Soc. for T. O. . . .	\$0.50
Hampton Pearl Seekers for Miss Barnes . . .	7.00
Hampton aux. for Miss Butts \$7.50 Miss Baker \$7.50	15.00
Laconia F. B. ch.	5.50
Manchester ch. a friend	1.00
New Durham aux.	10.00
New Market T. O.	1.00
Northwood Ridge O. T. Hill col. from various churches	33.00
Portsmouth aux.	6.00
Q. M. col. at Danville	3.30
Somersworth aux. for Miss Butts's salary . .	5.00

VERMONT.

St. Johnsbury for Mrs. Smith	5.00
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MASSACHUSETTS.

Haverhill W. M. S. a friend	1.00
Lowell Chelmsford St. ch. W. M. S. for salaries of Nettie and Ramoni	12.50
Lowell Paige St. ch. W. M. S. for native teacher	6.25
Whitman Anna Ellis Dexter for child in India	10.00

RHODE ISLAND.

Auburn ch. Ind. Dept.	4.00
Blackstone ch. aux. Miss Phillips	3.75
Georgiaville ch. Ind. Dept.	7.00
Georgiaville ch. Miss P.	7.25
Greenville aux. Miss P.	5.00
Greenville aux. Ind. Dept.	5.00
No. Scituate aux. Ind. Dept.	1.25
No. Scituate aux. Miss P.	1.25
Pawtucket aux. Miss P.	7.50
Pawtucket aux. Ind. Dept.	7.50
Providence Roger Williams aux. Ind. Dept.	25.00
Providence Roger Williams aux. Miss P.	25.00
Providence Park St. aux. Miss P.	5.00
Providence Park St. aux. Ind. Dept.	5.00

NEW YORK.

Elmira 1st F. B. ch. C. E. Juniors for Miss Barnes	4.00
Gibson Q. M. for support of native teacher . .	5.00

PENNSYLVANIA.

Owego Q. M. W. M. S. for Lavina Mayhew with Mrs. Smith	25.00
Tioga Co. F. B. W. M. S. for India teacher's salary	3.00

ILLINOIS.

Ava (May T. O.)	1.50
Ava aux. F. M.	2.25
Campbell Hill children's band for Miss Barnes	2.00
Campbell Hill W. M. S. for F. M.25
Chester aux. F. M.	2.11
Percy aux. F. M.	1.75
Pleasant View F. B. ch. Miss. Soc. for W. Home	2.81
Sutro aux. F. M.	1.70
Sister Rengle30
Y. M. col.	3.15

MICHIGAN.

Bctavia aux. Dr. Mary Bacheler	\$7.00
Cook's Prairie aux. (Dr. Mary Bacheler \$5.95 H. M. .65 Miss Barnes \$3.15)	9.75
Columbiaville aux. (Dr. B. \$2.36 H. M. \$2.36 Storer college \$1.18)	5.90
Davison aux. (Dr. B. .87 H. M. .88)	1.75
Davison Juniors Miss Barnes	4.00
Elsie aux. Dr. B. 1.65 H. M. .50	2.15
Fennville aux. Dr. B. \$1.62 H. M. \$1.63	3.25
Green Oak aux. Dr. B. .81 H. M. .81	1.62
Gobleville aux. Dr. B. \$2.62 Storer col. \$2.63 Goodrich ch. Dr. B. .37 H. M. .38	5.25
Gilford aux. Dr. B. .72 H. M. .72 Storer .3675
Highland M. B. for sewing room Storer college	1.80
Hillsdale Q. M. Dr. B. \$25.14 H. M. \$7.22	2.00
Kinderhook aux. Dr. B.	32.36
Lansing Q. M. Dr. B.	5.00
Mason aux. Dr. B.	1.72
Oakland Q. M. Dr. B. .25 Storer college .56	1.25
Ortonville T. O.81
Ortonville aux. Dr. B. \$1.03 H. M. \$1.03 Storer col. .51	2.00
Oshemo aux. Dr. B. \$1.50 H. M. \$1.50	2.57
Paw Paw aux. Dr. B. \$1.25 H. M. \$1.25	3.00
Union aux. Dr. B.	2.50
Watertown Miss. Band Miss Barnes	3.00
	4.00

MINNESOTA.

Brainard W. M. S. F. M.	6.00
Brainard H. M.	3.00
Minneapolis 1st F. B. ch. W. M. S. (\$25 of which is for the support of a zenana teacher from Henry P. Nurse)	35.00
Minneapolis 1st F. B. S. S. for Miss Barnes	6.25
Nashville Center aux. for Storer col.	13.00

IOWA.

Aurora aux. for Miss Scott	3.35
Central City aux. Miss Scott	6.00
Iowa Cedar Valley Q. M. Miss Scott	8.00
Lamont aux. Miss Scott	2.40
Maurice Q. M. col. Miss Scott	4.00
Waubeek aux. Miss Scott	1.05

KANSAS.

Dentonville Y. M.	2 75
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NEBRASKA.

Long Branch aux. for Y. M.	1.66
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CALIFORNIA.

Santa Ana C. E. Leavitt and L. A. Hill \$5 each for zenana work	10.00
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MISCELLANEOUS.

Treasurer for Inc. Fund	5.00
Total	\$645.31

LAURA A. DEMERITTE, Treas.
 Dover, N. H.
 per EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.